

An  
Homely or Sermon  
of Good and Euill Angels:  
preached by the Reuerend D,  
*Vrbannus Rhegius*, Pastor and Su-  
perintendent of Christes  
Church, at Zella in  
Saxony. Anno  
1537.

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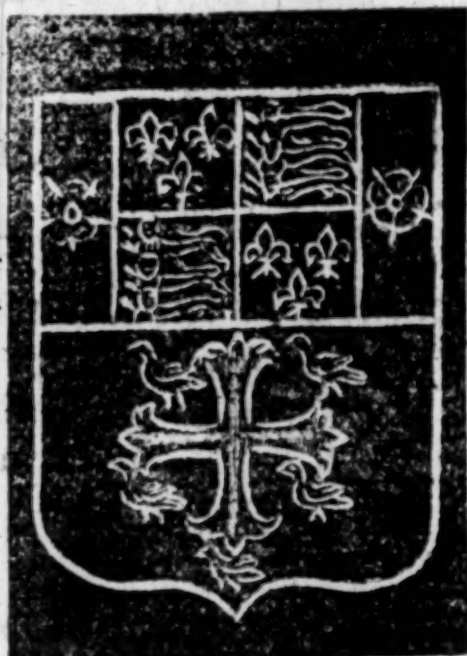
*Psal. 104. verse 4.*  
Hemaketh his Angels his Spirites, and  
his Ministers as flames of fire.  
Hee shall giue his Angelles charge o-  
uer thee, to keepe thee in all thy  
wayes. *Psal. 91. verse. 11.*

Seene, perused, and allowed.

AT LONDON,  
Printed by the VViddowe  
Charlwood. 1593.

Insignia Collegij  
Westmonsteriens.

*Esay*  
Erunt Re-  
ges Nutri-  
tij tui,



*Cap. 49.*  
Et Regina  
Nutrices  
tux.

Nobilis hæc domus antiquo memorabilis  
Tēporis ad varias est revoluta vices: (ortu  
*Elizabeth* tandem à Celo Regina profecto  
Fecit ut æternum possit habere statum.





TO THE RIGHT  
worshipfull and Reue-  
rend in God, M. Gabriell Good-  
man, *D. in diuinitie*, and Deane of the  
Collegiat Church of S. Peter, at West-  
minster, Grace, Mercie, and Beatitude a-  
bundant in Christ Iesus our Lord  
and Sauour euerla-  
sting.



*Althow* our most gracious God, the  
Author of all goodnesse (Reuerend  
Sir) by his wisedome creating, by  
his truth illuminating, and by hys  
omnipotency conseruating, *Man*,  
*made after his owne semblance and* Gene. 2.

*likenesse*, no sooner setled him in superioritie ouer  
all other earthlie Creatures, ioyning vnto him a  
yoake fellowe, with whom he might liue in vnitie,  
and in his feare and fauour: but the malignant spi-  
rit sathan, straightway enuying the felicitie of them,  
by his subtiltie assayed, by his falshood preuailed,  
and by his might so sore quailed the same, that hee  
ceased not the procuring of Gods indignation a-  
gainst them. Vntill two Cherubins or Angels, were set Gene. 3.  
with the flame of a shaking sword, to drine them out of  
Paradise, and to keepe the way of the tree of life, from  
entring in any more. Heereby as all theyr posteritie  
may discerne, mans great ingratitude for his crea-  
tion, sathans scandale in temptation, and the Lords  
prouidence in preservation of his chosene, from the  
beginning, when, albeit he expelled them, he would

*The Epistle*

*Genesis. 3.*

*ve. 14. & 15*

*Col. 3.*

*Ieames. 4.*

*Psalm. 34.*

*Iohn. 18.*

*Rom. 12.*

*Exod. 25.*

*ve. 20. & 22*

not vtterly extinguish them, and though he terrified them, he woulde not eternally torment them: But denouncing theyr enemie, accursed aboue all cattell, (and giuing him iudgment, that *the seede of the woman shoulde breake the serpents head.*) He yet dealt so mercifully by the ministry of his Cherubins, these Angels with him, that he reserued them by repentance, to returne into his kingdome, by the redemption of his Sonne Christ Iesus, and through the regeneration of his holy spyrite. Great cause haue we therefore, the remnant of theyr posteritie, in these late daungerous daies, not onely to beware by theyr harmes, but also carefully to endeouour our selues according to his holy word, *To obey God, and to resist the diuell.* Agayne, in our liues and conuersations one towards an other, *To bee doing of good, and eschewing of euill,* Finally, in all temptations & tribulations of the worlde, the flesh, sathan, sinne, death & hell, to craue of God, for his Sonne Christ his sake, in our dayly prayers, *That we be not overcome of euill: But that with good we may overcome euill.* And so be thankful vnto the diuine Maiestie, for his mercy in the ministry of his holy angels, whom he hath made watchmen and superintendents ouer vs. And like as he promised to his seruant Moyse, in making of the Tabernacle: *That the Cherubins should stretch their wings on hie, couering the mercie seate with their winges, so as their faces being one towards another, shoulde also be towardes the mercie seate:* And againe, that from the mercie seate, betweene the two Cherubins, he would tell them all things, what he would haue giuen in commaundement, vnto the Children of Israell. Euen so it would please him of his gracious goodnes, to bee mercifull vnto his chosen Church, dispearsed throughout the world, in the building of his Sonne Christ



*Dedicatorie.*

Christ and his Gospell, with the saueguarding of hys  
Angels : and that by his especiall grace, he woulde  
be in the midst of his elect, to instruct them in his  
will, that they may warily and worthily walke in  
the same. For, the Ministers cannot build Ierusalem,  
before God lay the first stone: *That is, Christ, which  
is full of eyes, both because he giueth light vnto others, Zach. 1.  
and that all ought to seeke light at him.* As it was spo-  
ken vnto Iehosuah, and his fellowes the Angelles,  
who represented the whole number of the faithfull.  
Notwithstanding it is alwaies seene, when GOD  
buildeth his Church, sathan will set vppe his Sina-  
gogue. And when good *Isaac* prospereth, the wic-  
ked Philistines will labour to stoppe vppe his pits:  
yet God hath promised that *Whom Isaac blesseth, Gen. 26.  
him will God blesse, and whom hee curseth him will hee  
curse.* And as the enuie of the chiefe Priestes and  
Scribes, nought auayled against the myracles of  
Christ: but that in despight of them, hee will haue *Math. 21.  
little children to cry Hosanna.* Nor the false Apo-  
stles shall seduce the *Collossians*, by vaine illusions of *Coll. 1. 3.  
superstitious Angelles*: but that God will haue his  
good spirite in a seruent Paule, to detect and con-  
uince the to his glory, & confusion of sathan. Euen  
so, in the good prouidence of God reioycing (Right  
worshipful Sir) manifold causes hath thys our little  
English *Bethulia*, to be mindfull & thankfull for his  
benefites: with our most gracious soueraigne Ladie  
*Queene Elizabeth*, as our ioyfull *Iudith*: saying, *The  
Lord liueth, praised be the Lord whose Angell hath pre- Iudeth. 13.  
serued her going in, her tarrying there, and her returne  
hether, reioycing with victorie.* The honourable cele-  
bration whereof, in the then triumph before her  
Maiestie at white Hall, as amongst others I stood v  
with little *Zachens* to see, so with him reioycing  
thereat

The Epistle

thereat, God knoweth howe willing I was, haue  
beene, and would be, with them of better abilitie, to  
trauell in some translations, for publique gratula-  
tions thereof most acceptable. But as I knowe, *Non  
aque volunt Aquila & Erithacus*, and had rather  
with *Salomon, Os Regis obseruare*, than with *Homun-  
culis, Aquilam prouocare*: so woulde I not be *Roscius*,  
in *fabulas agendo*, nor *Malus Charolus*, in *vulgariter  
scribendo*, tho not tam *bonus Simphoniacus* in *utiliter  
trans-ferendo*. But rather lately in this my poore  
trauell, praying with the holy Prophet *Dauid*, That  
Gods good Spirite might bring me into the right way:  
That is to attaine vnto perfection of knowledge,  
wherein my infirmities are manifold: as I haue  
found the right Reuerend father in God, and my  
good Lord, *Iohn*, by his permission now Byshop of  
London, ready with that good angell of God To  
cure me, and a multitude of blinde, lame, and withered,  
by medling the water of Gods worde, to minister  
helpe and comfort to me, from time to time. Euen  
so eftsoones, I trust in God the better by his Lord-  
shippes and Chaplins good directions. I haue done  
my best endeouour in Englishing this Homily, of  
that famous, godly, and learned Diuine, *D. Urbanus  
Rhegius*, intreating of Good and euill angels, which  
in this latter dayes, I wish may bee incomparable  
comforts, vnto as many true Christians and Con-  
uerter as vnder Christ the true Michaell, seeke their  
saluation, and sathans condemnation for euer. This  
little labour with great good will (Right worship-  
full and Reuerend in Christ) tenne yeeres now past  
did I first translate and dedicate vnto your worthy  
goodwoorship. (*Quemadmodum Iupiter Aquilam  
deleget.*) Since which time, it hath pleased the mer-  
cifull great goodnesse of almighty God, so to ap-  
point

Psalm. 42.

Iohn. 3.



*Dedicatorie.*

point the preservation of his Church, heere in England, by the vigilancy of his good angelles, (for which, no heart nor tongue can yeelde sufficient thanks and prayse to his diuine Maiestie) that sathan, Antechrist, and his adherents, attempting great and greuous assyes against vs, haue in Gods iust, but secret iudgement, receiued worthily a foule foile and confusion. And since, for this marueilous and most mercifull deliuerance, wee are bound to magnifie the almightie power of our most gracious God, (my selfe in some sort, hauing founde a certaine priuate deliuerance, from sathans sinister molestations, greatly to my vndooing pretended,) I am in the name of GOD and all his elect ones, the rather mooued to manifest his mercifull goodnessse towards vs, putting the thyrd tyme, my hande, penne, and poore labour, vnder his almightie protection heerein, and so to committ the same vnto your good godly acceptation, and furthering Prayers of you, as of that Goodman, comming with glad tydings vnto the Church of God, disappeared, that the euill may bowe before the good, throughout all the worlde, at Gods good pleasure. In respect of my good will, prayer and endeouour wherunto, I humbly and hartily beseech your worthy worshippe, to accept my poore paynes, as I both knowe and with many moe haue founde you: *The good Minister of the manifold grace of God.* Vnto whose most gracious and blessed protection, with my humble and hearty continuall prayers, I commend your good worshippe: Beseeching him to enlarge your life, with *Methusales* dayes, your prosperitie with *Abraham*, your sanctimony with *Isaac* and *Iacob*, and your eternall beatitude with *Nathaniel*, and all the elect true Israelities of the Lorde, which

2. Reg. 1.

Prov. 12.

1. Peter. 4.

*The Epistle Dedicatorie.*

*Iohm. 4.*

which shall see *The heauens open, and the Angelles of God ascending and descending about the sonne of man,* and with him to liue euerlastingly, among all his elect angels, archangels, and saints, which incessantly shall sing, *Alleluiah, Salvation, & honour, & power,* be vnto our Lord God, for euer. *Amen.*

*Reue. 19.*

London in S. Brydes parish, the sixt day of August, being the Commemoration of the Transfiguration of Christ. 1593.

Your worthy good Worships  
most humble and dutifull Ora-  
tor *Richard Robinson, Cit-  
tizen of London.*





## Of good and euill Angels.



Upon the day of saint Michaell the Archangel, hath the gospel been accustomed to be reade and expounded in the Churches, which is extant in the 18. Chap. of S. Mathewe, by occasion taken out of these wordes. The Math. 18.  
Angels of them in heauen, doe alwaies see the face of my father which is in heauen. Seeing then the sacred Scriptures of the olde and newe Testament doe teach many things touching holy Angels, and seeing they are before **G D D**, our fellowe seruantes, and coheyrers of eternal saluation, yea our faithfull and continuall keepers and watchmen. The other part of this daies gospel beeing reserued & deferred till another time, now for this howre (by Gods helpe and grace) we will onelie intreate of Angels: which haue largelie deserved this of vs, and doe daily deserue,  
A. that

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that wee speake and iudge of them with great reuerence and godliresse, and also that with a godly thankfulnesse of minde, and reuerence to the prayse and glozie of God, we eftsones celebrate and renewe the memozy of them.

The order  
of thys  
Sermon.

And to the ende this Sermon may bee vnderstood, of cuery one moze easilie, and fixed in theyr memozy moze surely, I will keepe this order.

1 First out of Gods holy word I will shew what manner creature an Angel is.

2 After that, whither Angels be of one, or indeede of diuers kindes.

3 Lastly, that there is a ministerie of Angels, and what theyr function and worke is, enioyned vnto them from God, I will explaine by examples of the olde and newe Testament: that in due and godly manner we may celebrate the feast or memozy of holy Angels.

Angelus or  
Angel what  
it is.

First therfore, know ye that the worde Angelus, is a word of office and ministry, and not of substance: and as the Græke word signifying a messenger: which the Hebrues doe call Maleach. But if we desire to knowe what manner Creature an Angell is, what his substaunce or essence is, it is needefull that wee aske Counsell at



## Good and Euill Angels. 2.

at the mouth of God, that is to say, the sacred scripture, and out of that define the same: for reason and naturall Philosophy knoweth no certaine truth touching this purpose. Certaine persons in times past haue thought Angels to be corporall creatures, such as men be: peraduenture deceiued, for that sometimes Angels appeared vnto man, in the bodily shape of men. But this is a wrong opinion of reason, which in this fraile, corruptible and mortall bodie discerneth thinges by his externall senses, and therefore knoweth not thinges incorporall or spirituall: when as they cannot bee comprehended nor conceiued by externall senses in their substance.

Wee haue not a more sure, nor a better, nor a truer teacher then Christ, by whom all Angels and men are created: and without doubt the Creator knoweth best his creatures.

He teacheth vs euery where in his Gospell, as in Math. the 12. Luke. 8 & 10. and in other places, that an Angell is a spyzite, or a spirituall substance. For in the 24. of S. Luke, when his Apostles had seene him after he was risen againe, and did thinke that they had seene a Spyzite,

A. y.

rite,

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rite, the Lord said vnto them. Behold my handes and my feete, I am euen he. Handle me and looke vppon me: for a spyrite hath no flesh and bloode, as yee see mee haue: and he shewed them his hands and his feete.

Difference  
betweene  
spirits and  
bodily crea-  
tures.

Where Christ teacheth vs, a difference betweene spirites and bodilie Creatures. For, God hath framed a two-solde kinde of substaunces in creatures, certaine corporall and visible creatures, such as men are: also as brute beastes & other bodies are, which may bee touched and seene: certaine spirituall, which be called spyrites, whose substance is not corporall, or compact and framed of Elements. Such spirituall Creatures are the reasonable soules of men, and Angelicall natures, which haue in them neither bones nor flesh. An Angell in his substance cannot either be felt, handled, or holden wyth hands, or seene with carnall eyes. These spiritual creatures hath God our Creatoz (in respect of other creatures, excellentlie aduanced) with most excellent giftes, most profound, singuler and notable wisdom and vnderstanding, with meruailous force and strength, and with other speciall vertues and gyftes, adozned and enriched.

The excellency of  
spirituall  
creatures.



### Good and Euill Angels. 3.

enriched. And hath vsed their diligence and ministry, to accomplish and speedilie to bring to passe, euen great affaires. And so dooth S. Paule vnto the Hebrues, call Angels spirits. For indeede the nature of them is very and highly noble, excellent and wonderfull. By these it appeareth plainely and may be gathered, that good Angels are spirituall creatures which for this purpose also are made & created vnto the similitude of God, that they may extol him with perpetuall prayse, and honour or worship him: concerning whom I wil afterward speake.

Heb. 1,

Secondly we must also learne, whether there be moe kindes of Angels then one. Here we know out of Gods worde, that there are both good & euill Angels. Good Angels God calleth his children: Iob. 38. But euill Angels are deuils.

Good and  
euill An-  
gels.

But peraduenture some man woulde meruaile and aske thys of mee: from whence haue deuilles they2 originall? seeing that Moyse sayth, in Genesis, 1. God sawe all thinges which he had made, and they were exceeding good. But the Scripture calleth deuils, wicked spirites. And now when as this without all doubt standeth, that euery thing which consis-

Gene, 1.

A. iij.

teth

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teth of substance, eyther is framed of an other, & the same is a creature, or els subsisteth of it selfe, from whence other creatures haue theyr originall. And againe that thys substance which consisteth of himselfe and by himselfe, is the true and eternall God, which created all thinges, and yet himselfe is neyther created nor made: And further, seeing God is good, yea goodnesse it selfe, cannot create any euill thing, but all the Creatures or substances ordained by God are good, from whence then commeth the corruption of natures, which according to the ordinance of God, are good? I answered thus.

The sacred Scriptures, by euident and plaine wordes doe teach, that devils were not created euill, but by their owne will, liberty and lust, did fall away from God and became disobedient, contumacious or resisting him, and the enemies of God. Where-vpon by theyr horrible poisonfull, deadly, beastly and endles hatred conceiued against God, by and by began they in Paradise to molest & prouoke the wretched humaine creature vnto disobedience: and the same bitternesse of hatred shall the devils exercise vpon mankind, even vntill the last and generall iudgement,



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ment, where all their strength shall bee broken, where all theyr power and force shall haue an end, where they shall bee thzown headlong into horrible torments of hell neuer dying, there to be vered and tormmented for euer. And although mens harts and tongues can neyther compze- hende the whole ozdernaunce of spirituall Creatures, noz yet expresse the same in wordes, yet wee must knowe, that most great and terrible is the seueritie which God hath exercised vpon those obstinate and disobedient Angels. Also wee must knowe, that in those euill Angels there is a poysonfull and endlesse crueltie, bitter- nesse, hatred, and contention against God: yea a most vnstaied and outragious ma- lice, which with a certaine horrible and beastly cruelty, they exercise and sharplie vse against mankinde vniuersally. But his chiefe insolencie, pride and contempt was against the sonne of God, and there- fore in the beginning of Genesis, menci- on is made of this battaile, and most grie- uous conflict, betwæne the sonne of God and those devils: where we reade thus, That the seede of the woman shall breake Gene, 3, in sunder the Serpents heade. And that the serpent burning with infinite lust of reuenge

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revenge, by endlesse and vnsaciabie hatred in all that he can,shal with exceeding beastly rage and crueltie persecute the same seede.

Angels degenerate.

Iude. 1.

2. Peter. 2.

Iohn. 8.

Ibidem.

But, that Angels by theyr owne will and lust became disobedient, and haue lost theyr brightnesse and sinceritie. The Epistle of S. Iude witnesseth, where hee clearly and profoundly saith: The Angels obserued not theyr original, that is to say, they were in the beginning made pure and vndefiled, but after wards they became disobedient, like as S. Peter saith. They transgressed, and therefore were they plagued. And Christ sayth, that the deuill continued not in truth: signifying by these words: He was indeed created in truth, but he abode not in the trueth, but fell from the trueth, and perished. And in another place, hee sayth: That the deuill speakes lies of his owne. That is, he speaketh lyes of that which hee receiued not from God, but what he of his owne will, libertie and lust, tooke and chose vnto himselfe, this is sinne. This doctrine is needfull to be knowne, and to know this, maketh much for our purpose, least we fall into that filthy heresie of the Manichees, & that we may be fortified against the same.

And



## Good and Euill Angels. 5

And this doctrine did those auncient Fathers of sound iudgment diligently teach, and beate into mens eares. Contrariwise, good Angels beeing corroborate or strengthened by the Sonne of God, thorough his holy spirit continued still in obedience and were confirmed, that so the Sonne of God might continue and abide their Lord and head.

Thirdly also the Ministry of good Angels and their office, let vs see out of the word of God. And first heere euen this is specially necessary, that wee may learne sufficiently to knowe the will and practises of the euill spirite against vs.

Ministry of good Angels and of euill.

Of the Hebrues, sathan is called that euill spirite, (that is to say) the aduersarie. For all deuils be perpetuall, deadly, vnreclaimable enemies & aduersaries of christ, and of the whole Christian congregation. against whom, without ceasing wee must in this life fight hand to hand, & war most manfully: and where through the power of Christ wee must conquer by fayth, except we will perrish euerlastingly. For although Christ conquered the Prince of this worlde, and his Angels fallen from the obedience of God, and gloriously carried them captiues in his triumph, as in  
the

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the 2. Colos. appeareth: yet notwithstanding this is permitted them by God, that they may tempt vs. And vndoubtedlie this doo they with all theyr strength, all theyr study, and with all theyr endeuour. They neither sleepe nor snozt heere, they cease not heere, they practise all meanes they can, they stirre euery stone, they lay forth their nets and snares in all places, and at all moments of time to catch vs: euery where they set baites for vs, yea most diligently and watchfully doe they marke all occasions how to hurt vs, they are also crafty changlings, wilie, subtile, practised, they are mighty and of wonderfull force, and inflamed & puffed vp with such pestiferous, such vnstaied & such deadly hatred against vs, that they malignantlie disdain vs to liue, euen a very moment of this corporall lyfe. Marke diligently and behold a man so puffed vpp and enflamed with vnstaied wrath, so besotted and blinded with ferie, that hee bluffereth out nothing but the destruction of his neighboz, thirsteth for his blood, and endeouureth to take away his lyfe, yea, & hereto with a great assault rusheth vppon him. Now if one might beholde in any one man all the outragious, cruell, bitter

An euill  
neighbour  
the image  
of sathan.



## Good and Euill Angels. 6

bitter, enuious and malicious mindes, and practises of all men in the world, like vnstayed, furious, and enraged, to this man, then might ye see the image and portraiture of that wilie wicked spirit: & yet not indeede altogether the expresse image of him: but onely as you would say a very little shadow of him. For all the wisdom, craft, power, strength, counsell, studie, all the cankered and malicious hatred, enuie and wrath proceeding euen from most wicked, desperat, and extreame malice and mischief in all men, are nothing in comparison of sathan. Job sayth in his 41. Chap. There is no power vpon earth, which may be compared vnto him. For so is hee made, that hee feareth no man.

A man may see a certaine image of sathan in the Turkes, which are the most deerest and most diligentest vessels and instruments of sathan, to the accomplishment of all his will, lust, and desires. In these may you haue a certaine image, not obscure, of that malicious and most cruell spyrite, to beholde, with such outrage of minde, with so great bitternesse of cruelty, are the Turkes enflamed against Christians: with so deadlie and beastlie cruell

The Turke  
a right  
image of  
sathan.

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cruell hatred, are they swolne against them, that they aduenture and suffer at full, all manner of griefes, miseries, and calamities, hunger, thirst, most greivous labours, scourges, stripes, woundes, yea and also death it selfe: so that they may hurte and worke extreame iniurie towards the bodies and goods of Chzistles true belecuers. And where they preuaile in strength, hauing obtained some one victoꝝy ouer the Chzistians, they are not contented with the riches and substance, nor with the obedience and seruitie of Chzistians, but with beastly and horrible crueltie, they kill and sleȳ as well young as olde, men and women, with the sworde, rypping the bellies of women great with chylde, they hange vpp the babes and sillie infants, vppon hedges or stakes, they dysmember and butcherlie mangle in peeces theyꝝ Captiues, with theyꝝ hooked and bowed sawchins, none other wise then Butchers doe Oxen: neȳther are they touched with any neuer so slender motion of mercie towarde them or their so great calamitie. That I may in meane time let passe with silence theyꝝ mischiuous filthy dealings, both horrible thȳ heare, and to repeate, as also their ab-  
homi-



Good and Euill Angels. 7.

hominable sinnes, shamelesse crimes and reproches, wherewith they punish and torment those sillie Christians, who they haue captiued.

We cannot see sathan in hys sub-  
staunce, because hee is a spyrite as Paule  
saith. Ephes. 2. And againe in the 6. chap.  
thus: We fight not against flesh & blood.  
But sathans most malicious and murde-  
ring will, cogitations, hatred, crafty dea-  
linges, practises and counsels against vs,  
after a sort we may know and see in hys  
members: that is, in vngodlie persons,  
who be voyde of the feare of God, & indu-  
ed with no knowledge of Christ, which  
contemne and reiect Christ, and therefore  
can not haue in them one little droppe of  
true and Christian charitie: neyther in  
deede, rashlie or without occasion sayth  
this Apostle S. Paule Ephes. 2. That the  
same wicked spirite dwelleth in the chyl-  
dren of disobedience, that is in vnbelie-  
uers. And as he sayth in 2. Tim. 2. Chap.  
Those impenitent persons are the bond-  
slaues of sathan, or inthraled of the deuill  
at his will and pleasure.

Sathan vi-  
uifible in  
substance.

Hee worketh, speaketh and dooth by  
them, whatsoeuer him lyketh or lysteth:  
he vseth them for all purposes, as hys in-  
struments

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struments and vessels, which thing we may see in those persons possessed of devils, or whom sathan possesseth. These speake not alwaies, what and when they wyl, but such wordes, and at such tymes as sathan will: sometimes they speake Latine, or other languages which they neuer learned. These then doe not possessed persons speake as of themselves, but even that skilfull spirit sathan, a practitioner of a thousande artes & infinite craftes and subtilties, he speaketh by them.

We must  
continually  
fight with  
sathan.

And moreover, seeing we must alwaies fight it out with this wicked spyzite, bys champions and hoste, seeing that at every moment we must stande in a readinesse, and in the front of the battel against him, (for indeede sathan may not enter league or make peace with vs, or truce with vs, except wee will yelde our selues in bondage vnto him, and make our selues bys vassails, & being become false of sayth, doe fall away from Christ, like as he with his vngracious Angels fell from God:) wee must learne out of the word of God, what is the power and force of thys same our deadly, most spiteful and most raging enemy, what are his policies, and what bys weapons are: wherby we (being fortified  
and



and furnished against this power of darknes) may constantly stand to him, behold him, and valiantly incounter with hym. For when we haue a mighty and cruel enemy, with whom we must needes fight, (if we wil not fall down vnder him, if we will obtaine the victorie, if wee will beare the pricke and praise away out of the battell) it is needfull that we seeke and search out, al the conditions, al the pollicies, and all the practises of the same enemy, what they are, with what force of bodie and minde, and with what strength hee is indued: what weapons or defences he will vse, what are his determinations, what things he practiseth, and with what pollicies and subtilties he is instructed. These when thou hast diligently searched out, then much better furnished, and much more boldly maiest thou marche on to set vpon him, thereby more busilie maiest thou defend thy selfe, so much more circumspectlie maiest thou inuade him, and thereby more assured and more greater hope maiest thou haue to obtaine the victorie, and beare the prize away. And that same our heauenlie Father hath opened and disclosed vnto vs his Chyldren, by good credite in his word, all this enemies thoughts,

## A Sermon of

thoughtes, determinations, practises, enterprises, will, power, and warlike provision of this our horrible and mightie enemy: to the end, that we may well and strongly defend our selues against his violence practise and snares: to the ende wee might goe against hym, easily abide the brunt of hys assault, and be able to quench and vanquish all his fiery dartes. If so be that we at no time through great and filthy ingratitude and foolishnesse despise and reiect the doctrine of God, and his admonitions: nor as faithlesse ungracious, ungodly, truce-breakers, forsworn, fearefull and faint-hearted souldiours, casting away our weapons, dispayring in minde, without any resisting (which the most mercifull God turne from vs) yeeld our selues into perpetuall and wretched servitude, nor deliver ouer our selues vnto so filthy, so horrible and so beastlie cruel enemy.

After what  
manner Satan  
than inuadeth  
mankind.

Wherefore nowe harken ye and gyue eare, howe that changeling our most diligent and most craftie deceitfull enemy, inuadeth and tempteth mankind: with what subtille sleighes he rusheth in vpon vs, with what bandes of power hee fighteth against vs, with what garboyles hee be-



## Good and Euill Angels. 9.

besturres hym, and what subtilties and fraudes he vseth to circumuent vs. He is not ignozant that we shal be made partakers of eternall righteousnes and saluation, and that we shal attaine thither from whence his vile corruption fell, if wee doe constantly and by all meanes stick to the trueth of the Gospel, embracing the same with both armes, and with an earnest and thankfull hart, and not stepping one strawe bredth in deede aside therefrom. Thus farre then are all his policies and practises destinat, to the end he may with his lyes and subtile sleights, entise and carrie vs awaie captiue, (when he hath blinded and seduced vs out of the light of the trueth, and from the worde of God,) into those dungeons of darknesse, wherein hee himselfe resteth. Hee is called the father of lyes, and vndoubtedly is Pheronymus, or one rightly so called: that is indeede, according as is sayd: *Ex re hic nomen habet, ex propriis namque mendacium loquitur, &c.* Thys hath hys name of his qualitie, for, hee speaketh lyes of his owne inventions: he receiued trueth from God, but of himselfe hee hath lying and sinne. Neither doth he any other, no no yet can he doe any other thing, then lye and flay,

Iohn. 8,

A Sermon of

as our Saviour Christ witnesseth in the  
8. Chap. Iohn. Behold ye heare, howe e-  
uen the excellent and comely adorned  
creature, may degenerate and be over-  
whelmed into the whirlepole and deuou-  
ring gulfe of mischiefes, of transgressions,  
and of infinite and horrible corruption,  
except he abide firme in Gods trueth, and  
if hee fall away from due obedience vnto  
G D D.

Sathans  
first subtill  
deceites of  
lyings in  
the first age.

Nowe let vs heare howe at the begin-  
ning hee by and by extended that same his  
deadly and bloody minde, together with  
his deceites and lyes against vs. Hee so  
seduced Eua, that same first Mother of vs  
all, circumvented by his sleighthes, won-  
derfull craftinesse and snares in Parra-  
dise, that shee strayed from the simplicitie  
and trueth of Gods worde, suffering her  
sences to be bewitched and besotted with  
satanicall and fraudulent flatterie, as the  
destruction of all mankinde: and wyth  
sathans subtill sleighthes so to bee decei-  
ued, as S. Paule sayth 2. Cor. 12. Though  
G D D himselfe saide Gene. 3. VVhat  
day soeuer thou shalt eate of the Tree of  
knowledge of good and euill, thou shalt  
die the death. Which thing afterwarde  
came to passe indeede.

They



Good and Euill Angels. 10

They had belæued these wordes, yea Adam and Eue had obeyed this prohibition: but sathan, that most wilie wretch, and infinitlie crafty, deceitfull Serpent, tolde them indeede the contrarie. Ye shall not die (sayth he) so wresting the wordes of God, preferring his lyes before them, inducing them against the worde of God, and disanulling the wordes of God, preferred he his crafty lyes in place of them. Thys false tale was the beginning, the wel-spring, the roote, and cause of all our miserie and calamitie. Thys most filthy and deadly lye, did sathan notably decke with colours, and set to sale for his aduantage: when hee sayde. It should so come to passe, if they did eate of that tree, that they shoulde knowe both good and euill, and that they should be euen as Gods. Gene, 3.

Here the pollicie and practises of that olde Serpent, fell out even as hee wished them, whereby he purposed to cast mankinde head-long, into the same disobedience, (whereunto hee himselfe was fallen downe) that they should not continue in the trueth. This was the first victorie of this our enemye ouer vs: which hee obtained, not by any good or iust meanes,

Sathans  
first victorie  
ouer man-  
kinde.

## A Sermon of

Christes  
greatest be-  
nefit to-  
wards vs.

but onely by meere murthering falshoodes  
and treacheries. By this victoꝝ gotten  
ouer vs also, he so held vs altogether and  
euery one of vs drawn, enthꝛaled, bounde  
and made his owne bondslaue, yea, hee so  
chained vs together, and brought vs into  
that bondage, that not one of vs indeede  
coule escape oꝝ starte from him > had not  
afterwards the truth, wisdom, & power  
of God himselſe, that is to say, the onelie  
begotten and naturall sonne of G D D,  
beene made man, to the end, he might en-  
counter in a wonderfull battel, with that  
most crafty Serpent, and foyle him with  
his own weapons: yea, ouerthꝛowe and  
vtterly vanquish him, so that not only by  
firme force & power, but also by good right,  
he assailed with strong hand, he creby to  
deliuer all mankind out of sathans power  
and iurisdiction.

Sathans  
subtill de-  
ceits.  
As he is a  
soule fleyer.

If then at the beginning, his lyings,  
deadly practises, and mischeuous enter-  
prises against mankinde (of all creatures  
so perfectly framed) so wishfullie and so  
notably by and by came to passe as hee  
would haue it, that hee could cast downe  
our first Parents into thys farre most  
wretched, most greuous, most sorrowfull  
and most horrible calamitie of all other:  
when



When as yet they were free from sinne,  
when they were of firme and vpight, of  
liuely and flourishing, of sound and vnde-  
filed conuersation: if (I say) he could then  
bring this to passe, what can he not now  
do against vs, who haue lost the perfecti-  
on and vigoꝝ of our nature, through sin:  
and therefore, which from our young  
yeeres, yea which euen from the mothers  
brest, doe grow ready and prompt vnto  
mischiefe. Gene. 6. and 8.

And truly had not Christ himselfe  
come vnto vs, and giuen vs his word and  
holy Spirit, all we mankinde had beene  
in strength far vnequall, yea farre moze  
feeble and weake, then to vanquish oꝝ cast  
downe euen one of the deuils, oꝝ that we  
could defend vs from his snares. But see-  
ing Christ hath conquered Sathan, and  
giuen that victorie vnto vs, and seeing hee  
hath placed his Angels foꝝ our sauegarde,  
to defend and keepe vs, euen in the front  
of the battell, here hence haue wee some,  
and that indeede greatest hope of bearing  
away the victorie from that enemy: and  
yet not in our power and strength, but in  
the power and strength of Christ.

Therefore, straight way when Sa-  
than had obtayned thys first victorie, and

## A Sermon of

Sathans  
mischiefe in  
murthering  
mens bo-  
dies frō the  
beginning.

so by lying, thrust down soules into death, yet was hee not satisfied wyth thys our horrible miserie and calamitie : but endeoureth to slay and destroy the whole man, howe mightie soeuer he bee : and therfore at the beginning, by & by shewed hee forth some token or signe of hys other flatterie, cunning, or handy worke, (which is murther) not being contented to destroy soules, but that he would also together vtterly destroy mens bodies. For, when our first Parents had two sonnes, Caine and Abell, by whom mankinde might be increased and multiplied, then by and by vnfoldes he also these hys subtile sleights, and exercised vpon mankinde, the deadlie and poysonfull crueltie of his purposed intent : blinding and bitterly boyling in Caines minde, with so vnstayed, so congeled, so rash furie of hatred and wrath : yea, so as with the sting of enuie, hee did cruelly slay his innocent and good Brother, that harmelesse shepheard, which neuer deserued any euill of hym.

But as hee beganne this his worke of darkenes, so he went on still, afterwarde to exercise many and more cruell workes of his malice also. And in the first age of  
the



the woꝛld vntill the dayes of Noah, bee seduced, coꝛrupted, and besotted mankinde with so horrible, so manifold falsehoodes, deuillish deceites and errors, (as Moses witnesseth in the 6. of Gene.) that All the earth was wicked and corrupt in the sight of God, and was filled with iniquitie: And all flesh vpon earth had coꝛrupted theyr former waies, wherein they were prescribed of God to continue. So, that God (in respect of his iustice) coulde no longer suffer that huge, farre spreade and infinite malice of sathan, and that abundance of wickednes and sinnes so raging. But therefore destroyed he with an vniuersall deluge, all that first age of the world, sauing eyght persons onely. And when that Noah and his ofspring oꝛ kindred in the same new woꝛld, began a fresh to be planted and somewhat to increase: by and by sathan againe brocheth & practiseth his subtil sleights, when there were a few persons, and as it were desolate sojourners, which truely feared and knew G D D, as Noah and his kinsfolke did. Gene. 7. Then filleth hee the earth with Idolatries, and all kinde of errors, brought in by his false and vngodly doctrines.

But G D D, (not vnmindfull of his mercy)

## A Sermon of

The mercy  
of God in  
stirring vp  
Abraham.

Gene. 11.

Ephes. 2.

mercie) chose vnto him againe a certaine man and hys seede, namely Abraham: with whom the truth of Gods word was founde. And yet notwithstanding, there was an innumerable multitude of Gentils vpon earth boide of all knowledge of God. In Israell doubtles y name of God was only known, there the knowledge of him flourished. The nations (as Paul witnesseth) in the world, not trusting in God: but were without all knowledge of him. And I pray you what a handfull and a very little portion of people were the Iewes in respect of the Gentiles? But what other thing did the Gentiles, being enthrall'd and seduced with the illusions and deuillish deceites of sathan, then that they serued him and worshipped him, with diuers and manifolde Idolatries? Did hee not with so horrible and detestable blindness, besot, infatuate, and bewitch them, that they adored and worshipped Cattes, Dogs, Curlewes: also other filthy & vile lyuing creatures, as Serpents and Crocodiles, by the testimonie of many and diuers Histories? Hesiodus, (as Eusebius noteth) auoucheth, that there were 30000 Gods or Idols, worshipped and adored vpon earth. Here may a man see howe  
great



## Good and Euill Angels. 13

great the power of sathan is, which in his Court, that is to say, in all the world, he exerciseth: before the time that Christ shewed him openly captiued, conquered and troden vnder foote, triumphing ouer him by himselfe as in Colos. 2 is written.

Thus farre haue wee spoken (of the cruelty and illusions of sathan, which hee exercised vpon these nations, before the comming of Christ) most briefly, as the condition of the time would permit: now I pray you marke with what craftinesse, with how wonderfull, with howe diuers deceites, and with how secrete snares, hee persecuted and strided against the Primitive Church. Neither indeede had hee enough his will, in that he filled all places with lying and murders, before Christs comming, but from Christs time (if at any time or in any place he cruelly raged) from thence I say hetherto, euen specially by his pestilent popsons of his lyings, that is, heresies, mad worshipping of images, and all kind of errors, hath hee raged and still rageth: neither may wee hope, that on earth as yet he will giue place or depart from his lyes and murders.

Hee is that same hostis insatiabilis, or insatiable enemy, and neuer wearied spirit,

Sathans  
cruelty and  
crafty illusi-  
ons against  
the Primi-  
tiue church.

## A Sermon of

spyrite, neuer tyred with toyling, neuer weakened with watching, but alwaies busieth and besturres himselfe: yea, vnto all occasions is most pliant and watchful. When as then the Gospell was sincerely taught by the Apostles, that hee could not stoppe or hynder the course thereof: (For the most mightie finger of GOD was mightily supporting the doctrine of the Gospell, publishing forth maruels amazed at,) Euen then sathan himselfe, prinielic styred vp bys members, to subuert, or surely to hinder the same doctrine: men besotted and bewitched wyth errozs and vngodlines, desirous of theyz owne glorie and great fame. These men also professed themselves to bee fauourers of the Gospell, and did giue eare vnto the same: yea, called themselves Christians, and in all places pressed themselves into the congregation of Christians. That spreading abroade the poysons of their errours amongst them, they might infect and corrupt others with their maladie.

Sathans lying spirit in the time of the Apostles.

Of this man came the sect of Nicholaitaines

Such one was Nicholas, one of the seauen Deacons in the Cittie of Antioche, the enemye of chaste Matrimonie. Acts. 6. But in verie deede not long after, and whiles



Good and Euill Angels. 14

whyles certaine of the Apostles were yet lyuing, hee beganne by his false Apostles to preach lyes, and to sowe abroade his horrible errors, most vngodlie opinions, and most false doctrines: namelie, That there is no resurrection of the flesh. Againe, That righteousnes or saluation before God, commeth by the work of the Law.

Thirdly, That Christ was not a true God, but man only. But when y Apostles of Christ had slept in the Lord, and that lying and false forsworne spyrite, thought he had a time giuen him in the world, to sowe his leasings and lyes, (when the Apostles were gone to God) then and not before (lyke as wee may see the same in Egesippus) began he to turmoile himselfe and stirre vp discordes in the Church, by his lyings, by his corrupting the Scriptures, and eftsoones planting and bringing in heresies against the Creation, against the diuinitie and humantie of Christ, also fayning a certaine corporall kingdome of Christ vppon earth, before the latter day, wherein wee should abound with, and enioy all kinde of most exquisite pleasures: which was the opinion of Cerinthus the Heretike, lyke as Euse-

1.

2.

3.

Diuers heresies.

Cerinthus.

## A Sermon of

Eusebius himselfe witnesseth in his thyrde booke. There were diuers heresies against Christ: this heretike was not persuaded that the naturall man was God. Another beleued not that God was naturall man. And heere good Lorde holwe much calamitie and what horrible errors brought he in, howe many blasphemies belched hce out against Christ, by the Montanists, the Marcionists, the Manichies, the Arrians, the Nestorians, & lastlie by Pelagians, who coulde not abide that Christ should be our Redæmer, but wold needes haue saluation to be merited by woꝝkes. This Pelagius was a Moncke, and left behind him a filthy and noysome stincke, of whom those begging Monckes first began their order. Now then? Did he not I pray you, establish in the Popedom horrible and most filthy Idolatries, errors, yea most false and blasphemous doctrines? Undoubtedly it was not the woꝝke of man, that the worlde within so many yeeres coulde not see so euident, so manifest, so perspicuous, yea so many sentences and testimonies of sacred Scriptures, (which confute the Popedome for y<sup>e</sup> selfe same dominion of Antechrist) as he which with waking eyes blindfolded men

Montanists.  
Marcionists.  
Manichies  
Nestorians.  
Pelagians.

Not man,  
but sathan  
blinded the  
world.



so many yeres. And that there the worlde sought for holines, forgiveness of sinnes, doctrine: and consolation, where as they could not onely not find them, but wheras was nothing else, saue a most furnished shoppe or store-house of all kinde of mischiefe: whereas was a most deepe dungeon and sinckhole of all sinnes and wickednes: yea finally, whereas was a certaine huge Sea full of errors, desperati-  
ons, and hipocrisie. I pray you who did so bewitch men altogether, who did so blind their eyes, that they coulde not marke so palpable errors: Let the holy Apostle S. Paule here make aunswere. The God of  
this worlde, that is, Sathan hath blinded the vnderstanding of mis-beleeuers, least the light of the Gospell should shine vpon them. 2. Cor. 4.

He now which wayeth with himselfe, in how grosse, howe deepe, and how horri-  
ble blindnesse or ignorance, men liued vnder the Popedome, wherein all thinges were preposterous, all thinges corrupt & depraued. (Because those things which God had pronounced to be good and holy, the same did the Pope iudge to bee euill and prophane: those thinges which God had ordained, the same did the Pope dis-  
annull

The Popes  
iurisdiction,  
what it was.

A Sermon of  
anull and ouerthrowe :) he I say which  
calleth againe to minde these thinges  
moze circumspectlie and diligentlie, thys  
man must needes greatlie and highlie  
maruell at the same, so to haue come to  
passe, and must needes abhoze the same  
in each part of his bodie. Is not sathan a  
spyrite of profounde and infinite crasse,  
industrialie, and subtiltie, who with hys  
deceites, deuillish subtiltie, crasse, hypo-  
cricie and false doctrine, hath so bewit-  
ched the eyes of the world, and with such  
a glimmering mist as it were, cast befoze  
men, hath blindfilded and blinded them,  
that they see not those so grosse and filthie  
errors, which yet notwithstanding  
might be discerned by them easilie? But  
this was sathans workmanship, with  
all his power, of whom Paule wyrteth  
vnto the Thessalonians, 2. Epistle and 2.  
Chapter.

What subtil  
heights sa-  
than dyd  
worke in  
Westphalia.

I pray you, what troubles and cala-  
mities hath not the same spyrite of lying  
and murder, stirred in this our so great-  
ly vnquiet time, in the country of West-  
phalia Munsteri.

Belæue mee, hee is a wonderfull and  
notable crasses-maister, in deceyuing the  
wo:ld, hee is most absolutelie furnished  
with



with all kind of subtile sleighes, deceptes, and mischeefes to beguile vs, and euen to worke wonders, is he taught and exercised in this wrestling place: where hee findeth auditozies and schollers, docible and tractable. Whom by and by he so besotteth and blindeth their mindes, that of some errors hee breedeth more: was it not most great and horrible bewitching, demutation, or doting, and blinding of their senses, when as incontinentlie, the Cittizens of Munster were driuen away from the simplicitie of **G D S** word, touching the Sacraments, by wonderfull and subtile sleighes, iuglings and deceptes: when it carried those whom it would, and cast downe headlong such persons, erstsoones out of most greuous errors, into more greuous, more heinous, and more horrible errors.

First, sathan besotteth them with this error, that they baptized chylzen twise, and so most greuously dishonoured this honourable Sacrament. This was the first step vnto their destruction. After that with a certaine incredible and most fained hypocrisie did he blinde them, so that the most godly, and most honest person, was reputed for a most wicked and most

The errors  
of the Mun-  
sterians.

## A Sermon of

most lewdest of others, except hee would baptize chyldren twise. The harts also of certaine persons hee so bewitched and blinded, that they thought themselves to be very Prophets. When as therefore he had called & drawne them away, from the word of God, vnto those their dreames he might for certaintie, promise himselfe the conquest ouer them: nay, he had already conquered them. And indeede thus far had that wolfe leared and lurked, being clad in a sheepes skin, boasting hymselfe to be a sheepe: but when those errors which hee had breathed amongst them, were thought & beleued to be most certaine truth it selfe, then taking counsel, he doubted not, but that he should throw them headlong, into more heynous and more gricuous calamities, after that he had so besotted them, that they could neither seele nor vnderstand their errors, & his deceites and craftes. Fooorthwith, then taught hee and prouoked hee them, that, disanulling and delecting the auncient order of theyr gouernment: they should institute a certaine strange or new-fangled kingdome, yea and should stir vp tumults, sedicions and sectes: that they should by violence and iniury, take other mens goods and  
sub,



substaunce from them, yet vnder cullour  
and pretence of the Apostles doctrine and  
theyr examples. To the ende that they  
might with most cruell torment of death,  
destroy all those which most slenderly re-  
sisted theyr errors, and did not forthwith  
allow of this beastlines in theyr murthe-  
ring mischieses and wickednes. To the  
ende they might utterly set at naught all  
wholesome and godly admonitions, and  
not regarde or accept of any man that  
woulde teach them better. That they  
marrying many wiues, might fulfill their  
wicked lust. That by and by they might  
sley and make hauocke, of such as sought  
not to please them. Briefely to the ende,  
that they might walter & wallow them-  
selues in all kind of mischeefes: yea, tum-  
ble themselves into the sincke and quag-  
myre of filthinesse and wickednesse, and  
so perrish most wretchedly. And this vn-  
doubtedly came so to passe. For when  
they had lyued long enough in sathans  
thraldome, at theyr lust and pleasure:  
they receiued of theyr maister condignum  
præmium, a deu and worthy reward for  
theyr labour, such a one indeede as (acco-  
ding to the Proverbe, frequented a-  
mongst the Germaines,) Hangmen whip

Theyr gree-  
uous cala-  
mities.

A Sermon of  
sore and pay home.

Sathan hol-  
deth Papists  
fast bound  
in errors.

For they themselves most wretchedly  
were ouer-run, and many in their impe-  
nitency and obstinacy (I greatly feare me  
blind) and so plunged both body & goodes,  
good fame and soule, into eternal danger  
and destruction: were not these horrible  
thinges? is not sathan heere a mervail-  
lous, a guilefull ensnarer, a notable crafts  
maister in lyes: that by his illusions, ca-  
steth mankinde into so great troubles,  
and so great calamities? Doth he not al-  
so daily, in most horrible manner, make  
blinde our aduersaries, the most cruell  
and most spiteful Papists? Doth hee not  
amongst them, nourish and confirme hor-  
rible blasphemies against God: Doth hee  
not mightily holde fast and besotte them  
with his errors, that they cannot by anie  
meanes abide to heare the true and sin-  
cere Gospell, and that they had rather  
heare the most vile, most filthy, and most  
fabulous toyes, then the Scriptures of  
GOD: And yet they suffer whoredoms  
and other lustes and mischæses to escape  
vpunished: but in the meane time such  
as beleue the Gospell, and endeavour to  
direct their life after the rule and prescrip-  
tion thereof, those doe they extreamely  
perse.



## Good and Euill Angels. 18

persecute, hate, pursue, teare in peeces with reproches and slaunders: yea, spoile them of their substance, and with deuised torments doe they bere them. Is not thys a worke of the deuill, and a blindnesse of hym, that the moste manifest and cleere Scriptures, are set befoze the Papistes, and by all meanes so expounded, euen as the true Catholique Doctors and Christians haue vnderstode the same, from the beginning, that they are compelled to confesse it to be the word of God: and yet sa- than holds them so captiued, and bounde in the chaynes of mans traditions, that they are not affrayde, freely and openlie to say, that they cannot imbrace that doctrine of God, except first the Pope and hys Bishops doe lyke thereof, and allow the same.

No truth  
can make  
them yeeld.

As if we lay against them, both kindes of the reuerend Sacrament, touching the body and blood of Christ, to be both ministred vnto the Lay people, and also that Christ so ordayned the same: and that the Apostles in lyke manner, deliuered and bled the same: and that it was so administred from the Apostles tyme, vntil the Counsell kept at Constance, 120. yeeres agoe. When these thinges are

## A Sermon of

layde against them when they are bzged with these matters, so that they can bzing forth nothing against them, no2 deny any of them: yet notwithstanding, to yeelde vnto our opinion, to return into the way, o2 to imbrace the truth, they cannot abide in any wise. So doth sathan keepe them fast bound in erro2s, so hath hee occupied they2 mindes altogether, that they nothing passe vpon, o2 esteeme those things, which Chzist hath instituted, which the Apostles and Primitive Church haue obserued: but reiecting Chzist with his Apostles, and the true Church with a certaine great boldnesse, they doe vowe that they will neuer change they2 opinion and purpose, except that the Pope doe consent therunto. If he shall authorize and commaund them to minister both kindes, then they may doe it lawfully: but if the Pope authorize no such thing, they may lawfully doe nothing lesse. Is not thys a most greuous blindnesse and wilfull obstinacy? He that in these so grosse erro2s, in so palpable ignozance, marketh not the wo2kes of sathan, his power and wicked bewitching, wherewith hee blindeth miserable men, hee as yet is vtterly ignozant of all knowledge of God, and no man is able

Papists wil  
not turne  
before the  
Pope leade  
the daunce.



## Good and Euill Angels. 19

able to prouide for him, nor to further his welfare. If so be y<sup>e</sup> we would dilligentlie ponder in minde, the Epithets and names obserued, and with which the holy ghost blaseth and painteth out sathan, in the Scriptures: wee should much more earnestlie, and more circumspectly beware of him. Christ calleth him, The Prince of this worlde. Iohn. Chap. 13. S. Paule in Ephe. 6. calleth deuils, Princes & Rulers of the world, spirituall craftinesse in heauenly things, or crafty spirites vnder heauen: mali spiritus: that is, euill spyrites, which do cast theyr fierie dartes at vs: vndoubtedly it is horrible to heare, that Paule calleth those euill spirites, Lords ouer the world, but he speaketh by experience. For hee oftentimes wrestled wyth them, and therfore he cannot be ignorant what maner, how mighty, and how greuous enemies they be: namely, whereas they holde fast the worlde, that is, vnbelleuers or vngodlie persons, bounde at theyr lust and pleasure: and haue them enthraled vnto them, and that they beare rule in the worlde. That thing euidentlie appeared by his workes and mischienous practises. A man may see in the Euangelicall billd; y<sup>e</sup> euery where, how wretched,

Sathans  
names in  
the Scrip-  
tures.

## A Sermon of

ly hēe turmoyled, vexed and tormented them, whose bodies hee possessed: w<sup>th</sup> what violence he holdes them, and howe he driueth them whether soeuer hee will. A man may see how great tyranny, he exercised in Iudca, how many hee inuaded, and how he bereft them of they<sup>r</sup> wits and senses. Wee reade in the thirteenth of S. Lukes Gospell, that a woman had the spyrite of infirmitie 18. yeres, and how she was shronke together, that she coulde not hold vp her head at all. This woman (sayde Christ vnto her, when he had healed her) had sathan bound so many yeres. He is able to send diseases into mens bodies, hee is able also to stir vp, and bring amongst mankinde, plagues, and other discomodities and calamities: as also, fire impressions, hurtfull tempestes, battelles, sedicions, spoylinges of Countries and Citties, with all maner of mischâses.

Sathans  
power permitted by  
GOD.

Iobs afflictions.

Iob, 1. 2. 3.

But what and howe cruell meanes did hee exercise that holy man Iob? When GOD had suffered thys to be done vnto hym: sathan soorthwith brought vpon his familie and substance, euen a certaine huge Sea, full of all calamities and hinderances. First, by sathans iuriga-  
tion,



tion, the Sabæians violently rushing vpon  
his ground, droue away his Bulles, Oxen  
and Asses, slaying his seruants also.  
Afterwarde, a fyre beeing by sathan cast  
downe out of the ayre, burnt all Iobes  
Sheepe, Sheepeheards and Seruauntes.  
Incontinently after that, the Chaldeans,  
with thre furnished armies, made an  
assaulte vpon his Cammelles, tooke  
them by force away, and smote his young  
men with the edge of the sword.

Besides these, when the Sonnes and  
daughters of Iob, were receiued at a ban-  
quet in the house of his eldest sonne, and  
refreshed themselves altogether, wyth  
meate and drinke, hee stirred vp a most  
greeuous and horrible tempest: so, that  
a moste outragious Winde comming  
out of the Wildernesse, shaking and ren-  
ding in peeces his house, at all the foure  
corners thereof, ouerthrew, cast downe,  
and layde it flatte to the earth, wyth a  
most wretched downe-fall, kylling all  
Iobes most swæte chyldren.

Whereupon a man may see, how much sa-  
than is able to do against vs, when God  
gines him leaue: which thing he doth put  
in practise in his iust, but indeede secrete

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indgment and to be altogether vnsearch-  
able: were not those most greuous cala-  
mities which he brought vnto Iob? what  
could he practise against him, most gre-  
uous, more cruell, and more deadly eni-  
mie like.

Gods holy  
Angels  
withstand  
sathans at-  
tempt.

So woulde hee also haue handled vs,  
but that wee are protected and preser-  
ued of God by good Angels. Sometimes,  
he casting out of the ayres balles of fire,  
Haile stones, Thunder clappes, Lighte-  
nings and stones, would make hauock of,  
and destroy all thinges with fyer and  
desolations. Somtimes he would with o-  
uerflowing waters, drowne Citties, coun-  
tries and people, and would practise such  
like, or more mischeuous subuertions  
of vs. How many & how horrible slaugh-  
ters and bloodie broyles styres hee vyppes:  
that suddainly and vnlooked for, two or  
more persones, swelling together with  
fearencesse and mischiefe of minde, so  
burne in rage one against another, that  
heere two, there ten, in that place twenty,  
and in another place thirty persons, are  
in one howre slaine, and put to foyle with  
the sword. Here of a trueth raigneth sa-  
than, and when hee seeth so great man-  
slaughters, takes thereat great pleasures,  
neither



## Good and Euill Angels. 21

neither may any publique shew be more ioyfull or more wishfull for him to see.

Not without cause, neither vnadvisedlye sayd Peter, Be ye sober and watch yee, because your aduersary the deuill, goeth about like a Lyon, roring, & seeking whom he may deuoure, whom resist yee beeing strong in fayth. 1. Peter. 3. Hee sayth not, the deuill sitting behinde the Duen, sleepe, but goeth about roring, that is, is most intentiue and watchfull towards all occasions, neither is hee wearied at any tyme. Undoubtedly, if sathan had beene dead altogether, or if he had bene so shut and fast bounde in any secrete place, or deepe dungeon, that he could neuer burst out of his chaynes and gette loose from thence, then might wee be safe enough, and then might we lawfully (as they say) sleepe soundly on both sides, with each foot on eyther eare couched.

How wee  
must resist  
sathan.

But in very deede seeing hee is an enemy, such and so great, so mighty, so enuious, so spitefull, so bitterly swelling and enflamed, so treacherous, so cruelly scarce, so crafty, so wilie, so changling, so watchfull, so laboursome, so wicked, and alwaies so nere our daungers, which now for a certaine No. of yceres space hath wonder.

## A Sermon of

wonderfully exercised mankind, hath assaulted vs with all kinde of weapons, and eftsones hath circumvented vs, with one or other subtil snare: neyther is hee tyred nor aweariéd at any time, but walketh vp and downe, and shall walke vp and downe like a Lyon, rozing, and being thoro'wlie enraged, seekes none other thing els, then to swallow vp and deuour man: that is to say, to consume, tread vnder foote, destroy, and vtterly to extinguish all mankinde, in bodie, soule, good name, and worldly substance. Those thinges sith they so be, vndoubtedlie wee may not sleepe so soundly, and become so slothfull and so sluggish. When we sleepe, he sleepes not, but watcheth most circumspectly, with eyes alwaies firt towardes some occasion, that he may steale vpon vs when wee are sleepe, so sluggish and so carelesse. Hee is in euery place, yea hee is neere and amongst vs, euen in the be-  
rie secrete places of our houses, neyther steppes hee once a naile breadth from vs, and assaulteth vs by diuers and wonderfull meanes: Thys man by thys meanes, and that man by that Hamme and warlike engine of temptation (as it may agreeably serue with his name) doth  
hee



hee try men.

For hee is called Tentator in Latine, which, (in Englishe, Mattheue, 4.) wee read to be, a Tempter to euill. If he cannot cast thee headlong into thys mischæse, he frameth other engines to cast thee into another. In thy house and familie, stirreth hee vpper backbyttings, strifes, hatreds, enuie, contencions, discordes, and brawles, yea, and euen to hinder also thy prayer, is hee prest. If hee see, that a man and wife doe agree well together, and that there is loue mutuall, and beneuolence one towards an other, hee is by and by present, hee doth all that hee can, hee watcheth at euerie inch, and this one thing without ceasing plyeth hee, euen vtterlie to sequester and seperate, mutuall con corde of mindes amongst married persons.

Sathans en-  
mitie, to-  
wards ma-  
trimoniall  
vnitie.

Whereas if they become carelesse and sleeping, and be not diligently exercised in prayer, nor giue themselves to watching: Then of one onelie little worde, some- what more angry, and hard to be borne with, at vnwares slipping from the bus- bande or the wife, so great hatred, dis- corde, and dissention of mindes, stirres  
hee

## A Sermon of

he by betwixt them, (and the same is bee-  
able daile more and more so greatlie to  
encrease,) that now and then they being  
the one against the other so enraged with  
extream and deadly crueltie of hatred,  
do either make vtter breach of matrimo-  
niall fidelity, and procure diuorcement of  
themselues, or else passe ouer al the whole  
time of their wedlocke, in this bitterness,  
dissention, & variation of minds: sometimes  
he casteth downe the husband, and some-  
times the wife, into the sinne of adultery.

Sathans  
practises in  
forraine  
Countries.

In Citties and townes he hath rayled  
his power to moue seditions and tumults  
amongst Subiectes against theyr Magi-  
strates. Did he not till within these fewe  
Monethes, for the space of xij. yeeres be-  
fore, procure the broule of that base and  
rusticall sorte, that even at one time al-  
most, those sedicious persons in Algaia,  
in Acromo, & those which inhabited vnto  
the wood Hircinia, as also they in Swe-  
den, in Alfatia, in Brisgoia, in Francia, in  
Thuringia, in Saxony, and other places,  
dyd rise by against theyr ordinary power  
of government? In the Church he sow-  
eth his seede, he sendeth forth peruerse, er-  
ronious, satanicall, and besotted persons,  
with false, vngodlie and pernicious opini-  
ons:



## Good and Euill Angels. 23

ons : which may seduce the rude mindes of vnskillful common people, and procure greuous offences, euen as Christ describeth him, Math. 13. When the Gospell is taught (yet scarce diligently enough) neyther that men receiue, digest, and conceiue the same with such deuotion, promptitude and gratitude of minds as it ought to be, then easily and forthwith he is able to plucke and rote out of our harts, that wholesome seede of the Gospell, that men shoulde not beleue the same and obtaine saluation: lyke as Christ himselfe teacheth in 8. Luke, of the seede falling neere vnto the hie way. He is able to entangle and drawe thee quite away, into the company of lewde persons, which when they haue defiled thee with theyr disease, are able with their infection so to corrupt thee, that there shall neuer be any hope of recouerie in thee afterward, and that all thy labour shall bee lost in the twinckling of an eye: yea, all diligent carefulnesse and carefull diligence, which parents bestowe and imploy vpon their children, in bringing them vp, instructing and informing them, is all to no purpose. By like cogitation, sayth the verity in Iohn. 13. dyd the deuill put into the hart of Iudas, to betray

What time  
sathan watcheth to  
worke his  
mischief.

A Sermon of  
betray his Maister Christ.

This ought we rightly and diligentlie to consider, and not slenderly to regarde: that sathan is so neere man, that in each place drawing neere vs, yea euery where layeth hee snares for vs, watcheth each where, and is ready to all occasions, that with so great power, such craftinesse, so wonderfull, so subtil, and so wily deceites or illusions, he is able to cast me seduced, headlong into sinnes: and when he hath once possessed his hart, and infected it with one mischiefe or other, hee is able out of one mischiefe, to cast the same person into another, farre more grieuous, more horrible, and more wonderfull. Let that be alwaies considered in our mindes, and let it not slyp out of our memozy, which Saint Paule sayth. Ephe. 2. That euill spyrite dwelleth in the children of disobedience.

Sathan hindereth as well the godly as the vngodly.

Neither violently draweth he the vngodly ones alone, out of one mischiefe into another, but hee can euen hinder and stay the very godlie persons, that they the lesse shall be able to finish any godlie or holy worke begun, and not with such expedition & care, as they otherwise both ought and would doe: except they benche themselves continually with prayers against



gainst those his snares oꝝ deceits, and except they diligently & daily be watchfull. For, they are oftentimes hindered and soze-slewed, eyther in pꝛeaching, oꝝ in wytyng, eyther in reading, oꝝ in pray- ing, and in other good and holy woꝝkes. The which thing Saint Paule himselſe confesseth, 1. Thessal. 2. where hee sayth. That he would once or twice haue come vnto them, but Sathan did let him. If sathan were able to hinder oꝝ withstand, the same so thꝛise excellent Apostle, hym so highly illuminate, the man so godly and so spiritually rapt vnto the heauens, that hee might the lesse make perfect oꝝ finish, the godly woꝝke which he had pur- posed with himselſe. What is he not able then to doe in vs, which withstande sa- than so slothfully slæping, with so slack an armie, and so negligently?

Doe not wee oftentimes determine wyth our selues, that wee will receiue the bodie and bloode of Chꝛiste, the next Sunday following, from which purpose, yet sathan oftentimes calles vs backe, putting I knowe not what cogitations into our heartes, and ca- sting betweene vs and home, dyuers impediments; that nowe man thinkes  
him.

## A Sermon of

himselfe scarce fitte or ready therfore, an other tyme hee is with one or other businesse or cares, entangled and ouerlayde, and so for a long time together, is wythdrawne from his former purpose.

Comes it not oftentimes to passe, that when wee are prepared vnto prayer, or vnto due giuing of thanks to God, for his inestimable and innumerable benefits and gifts bestowed vppon vs, or adresse our selues to reade the holy Scriptures, that then that olde serpent oftentimes by wonderfull meanes, meruailous impediments, diuers and strange cogitations, cares and hinderances, calleth vs away from that purpose of mind, so, as now and then we let slip a whole day together, and not once recite the Lords prayer.

Sathan  
both Gods  
enemy and  
mans.

What needes many words? sathan is not onely the enemye of God, but also euen with extreame, most cruell and deadly hatred, pursueth man the excellent and beautifull image of God, as Basilus magnus sayth.

He is, and remaineth, and for euer shall remaine that same, our insatiabable, yea, and most deadly enimie, which with mischief followes vs hard at our heeles, or with tooth and nayle holdes them fast:

ney,



neither shall he make an ende of seducing mankinde, and of bzinging all manner calamitie and mischiese to our bodies, soules & goods, vntill such time as Christ at the very last iudgement, shall throwe him downe headlong into the bottomlesse pit of hell. And therfore, it is needefull that wee defend vs against hys snares, suggestions, and enterprises, yea, at euery moment to beware of him, & as fully furnished to stand to him in the front of the batel, like as S. Paule saith in 6. Eph. carefully & diligently admonishing vs, as also teaching vs with what weapons, and with what compleate harnes furnished, a Christian Souldiour may defende hymselfe against this enemye. Stand fast therefore (saith he) with your loines girt round about with verity, and putting vpon you the brest-plate of righteousness, and your feete shodde, that you may bee prepared vnto the Gospel of peace, aboue al taking to you the shielde of fayth, whereby you may be able to quench, all the fiery dartes of that wicked spirite, and put you on that helmet of saluation, & gird you with that sword of the spyrite, which is the word of God, in all prayer & thank-giuing, praying alwaies in the spyrite, and there-unto

With what armour and wepons we must withstand sathan and hys Angels.

D. watch-

## A Sermon of

watching with all constancie, and supplication for all Saints &c. We vnderstande here how diligently and how carefullie, this faithfull old beaten and neuer wearied souldiour of Christ, S. Paule, admonisheth vs, with what armour hee senseth vs, with what trumpet sound, hee stirreth and encourageth vs, valiantly to resist this enimie. This cheerefull blast, this exhortation so earnest, so instant, and so vehement, is truely able to admonish and teach vs, that it is neither any slender or trifling charge pertayning to vs, neyther yet that wee shoulde thinke it a slender wassling, or as it were, a certaine collusion: but that it is a most scarce fight, and the same which wee must perpetually abide the bickering of, seeing wee haue so mightie an enimie, burning with so great hatred towarde vs, enflamed with so great wrath against vs, & furnished with so meruailous deceites, & a thousand subtil sleights, breēfly such a one & so mightie, that no strengthes of man are able to preuaile against him, in so dangerous and greuous a battell. But the scripture giues vs (being vnequal in power to him) both comfort and encouragement against this enimie, so much as pertaineth vnto  
our



Good and Euill Angels. 26

our strength : which holy worde witnesseth, that Christ our Redeemer conquered this enemy, and that his heade was broused and broken in peeces by Christ. Colos, 2, Gene, 3.  
Truely this our enemy is strong & mighty of power, but Christ is stronger and mightier of power then hee. This Christ enuironeth & defendeth vs, with his good Angels, which do protect & preserve vs, against sathan and all his euill Angels. Christ with his Angels defended vs against Sathan & hys.

And first wee must heere knowe, that God indeede without any meanes, or gan or instrument, is able of himselfe, by his owne power, to preserve & maintaine all things, euen as he made all creatures, without helpe or assistant ayde of anie creature, and nowe fostereth & preserveth the same so created : but it seemed best to his infinite wisdom, in gouernment and rule ouer Creatures, to comit this world and those things that are in the world, vnto holy Angels, to be preserved and kept.

Therefore, it is the ministerie, office, and work of Angels : first, without ceasing, perpetually to praise the Maiestie of GOD, to preach his worde, and glorifie this our God therein, which thing we learne and perceine out of the 6. chap. Esay, where as the Angels Seraphin cried  
D.g. with

The ministry, office, and work of Angels, appointed by God.

A Sermon of

wyth a lowde voyce one to another, and  
sayde: Holy, Holy, Holy, Lord God of  
Sabaoth, all the earth is full of thy glory.  
They are also the Ambassadors of God,  
in cheefe and most speciall causes and af-  
fayres betwene God and men, to reueale  
and manifest the ready good will and cle-  
mencie of God towarde men: euen as  
Gabriell fore-signifying vnto Daniell, the  
former coming of Christ into this world,  
and the tyme appointed. Also the same  
Angell brought downe from heauen, vn-  
to the blessed Virgine Marie, that diuine  
and excellent tydings, that she should bee  
the Mother of Christ, and that she should  
bring forth the Saviour vnto the world.  
And they haue euen amongst vs & with-  
in vs, theyr ministry and function, wyth  
great fayth and diligence doe they guide,  
direct, gouerne, and defende vs: they are  
present with vs, helpe vs euery where,  
prouidently take care of vs, and doe ob-  
taine for vs, all things tending to the glo-  
rie of Christ, and euen reconcile him vn-  
to vs, do instill and beate into our minds  
his holie will, yea, do call vs away, and  
plucke vs backe from all those sinnes and  
vices which God hath forbidden vs, and  
which he abhorreth.

Dani. 10.  
and 11.

Luke. 2.



## Good and Euill Angels. 27

For that cause saith Paule, Heb. 1. describeth good Angels on thys maner. Are they not all ministring spirits, which are sent foorth into the Ministerie for theyr sakes, which shall be heyres of saluation? Here we learne that Angels are Ambassadors and messengers sent from heauen, euen from God vnto true beleeuers, to serue and to attende vppon them, and in all assaies to be present with them, to succour them, helpe them, and to pzeferre the good enterprises, studies, and godlie actions of them, which shall be made partakers of the inheritance of eternall lyfe. For, this is their chiefe and most seruent prayer, that we may by and by be conuerted from euil and vngodly life, and repent vs vnto better & moze profitable amende-ment, and that we should abide stedfast in the trueth, and they doe infinitely reioyce when we are conuerted from sinnes vnto God, which thing Christ himselte sayth in 18. Luke. Here are theyr hartes manifest knowne to vs, howe sincere, howe godlie, howe welwilling and howe ready they are to do vs good, yea howe seruently they loue vs, and howe faithfully they embrace vs.

Good Angels ministring Spirits.

And that we coulde see with corporall eyes, with how firme and strong sauegard

Gods pro-  
tection of  
his elect by  
his good  
Angels.

4. Regu. 6.

A Sermon of  
and succour of his Angels, God gardeth,  
preserueth, defendeth, and protecteth vs  
from all daungers, whereunto we should  
otherwise runne headlong: were it not  
that God protected vs with his Angels,  
(good God) with how geuous hazardes  
shoulde wee bee ensnared and distressed,  
how little helpe in our selues, or else any  
where might we finde, how should we be  
perplexed, how shoulde we be tozmented,  
how most miserable of all creatures shold  
we become? For by nature, we are faint-  
harted, and fearefull silly soules, and wee  
are alwaies afrayde, as if we still should  
feele some imminent daunger towarde vs.  
Like as we see in the ministry of y<sup>e</sup> pro-  
phet Eliseus. When the king of Siria had  
with his hoast besegged the citty Dothan,  
beeing readie to take Eliseus captiue, the  
seruant of Eliseus saw the cittie beset with  
enemies, saying: Alac, alac, alac good mai-  
ster, what shal we do? but he aunswered,  
Be not afrayde, for there are more with  
vs, than with them. And when Eliseus  
had prayed, he saide, O Lorde open the  
eyes of this child, that he may see. And the  
Lord opned the chilles eyes, & he saw, and  
behold the hill was full of horses & fierie  
Chariots round about the place where E-  
liseus was.

These



These Angels were protectors and saue-  
gardeners of the men, which serued the pro-  
phet, and they preserved hym from the  
enemie, **G D D** so commaunding them.  
So likewise also with vs, and rounde a-  
bout vs, there are alwaies holy Angels,  
nights and dayes, protecting and kee-  
ping vs, least we should be hurt by sathan  
and wicked men his members.

Which thing, Dauid acknowledgeth in  
34. Psalm. with great thankfulnes, thus  
singing. The Angell of the Lorde pit-  
cheth his tent about them that feare him,  
and deliuereth them. And the same thing  
doe wee daily prooue to bee true in our  
selues. So oft as it chaunreth that when  
we are in iournyng to any place, where  
as (wee not knowing, & ignozant there-  
of,) it is full of daungers and all thinges  
are contrarie to our purpose, where wee  
had beene endamaged and iniuried, had  
not **G D D** by his good Angels called vs  
backe and forewarned vs, by putting in-  
to our mindes this cogitation, that by  
chaunging our minde and purpose, we  
goe not forwarde to that place pretended  
of vs: so as afterwards we are compelled  
to confesse, how we haue that day escaped  
and eschewed a most great calamitie and

Good An-  
gels defende  
godly, auoi-  
ding theyr  
dangers.

A Sermon of  
inconuenience, by the faithfull and dilli-  
gent p̄seruation and care of Gods holie  
Angels ouer vs. And so often as we stic-  
king fast in most græuous and most p̄se-  
sent dangers, are wonderfully deliuered  
beyond all our hope, and the hope and opi-  
nion of others: so that euery man may  
be infozced to acknowledge and confesse,  
that we haue not escaped, noꝛ are deliue-  
red by mans power oꝛ wisdom in any  
case.

Ierusalem  
deliuered &  
her enimies  
slaine by  
Gods An-  
gels.

Cæsar oꝛ the king of Assyria called Ze-  
nacherib, had besieged Ierusalem with an  
hoast of 185000. men: and King Ezekiah  
by reason of the small number of menne  
which hee had within the cittie, was farre  
vnequall, and of power moze feeble in re-  
spect of the King of Assyria, but neuerthe-  
lesse, yet he deliuered his people from all  
violence and iniurie: foꝛ God sent bys  
holy Angel, which in one night, slewe the  
whole multitude of men, the host of Ze-  
nacherib: so that in the morning early, all  
places were full of deade bodie, as it ap-  
peareth 4 Regum. 19. And what iniuries  
and calamities, would not that most pes-  
tilent enimie bring as wel vnto mothers  
as infants, but that good Angels p̄ser-  
ued the infants and they? Mothers? In-  
fants



Good and Euill Angels. 29

sants and Chyldren, might fall into the waters, yea, into the fire, and myght chaunce into many other perrils, were it not, that God sauegardeth them with hys good Angels, which for thys purpose are ordained of GOD, to haue faithfull and perpetuall care ouer vs, like as Dauid in the 19. Psal. signifieth. He hath gyuen hys Angels charge ouer thee, to keepe thee in all thy waies, and to beare thee in theyr armes, that thou dash not thy foote against a stone. But what sathan can doe, how great his power and strength is, GOD now and then sheweth vnto the worlde, suffering sathan sometime after his owne lust, to bring vpon the worlde, some hinderaunce and calamitie, to worke many troubles, sometimes causing sedicions, and sometimes murthers. And therfore God suffers the same, to the end wee might take heede and beware of him the more diligentlie, that we may lyue in greater feare of God, and not sleepe in sinne, as euen carelesse and gaping after the same. For when as good Angels by the secrete iudgement of God, doe euen for a moment forsake and not sauegard vs, by and by is sathan then present, and worketh iniurie towarde vs, by all meanes that he may,  
after

## A Sermon of

after his owne lust, and perfozmeth hys  
wozke against vs, hee either violently ca-  
steth children into waters, or fire, or giues  
them knives whereby to hurt them. And  
the ingratitude or sinne of their parents,  
somtime do deserue this, that sathan hath  
some sufferance heereunto. In our time  
not far hence, was a certaine young mai-  
den, possessed of a deuill. For which maid,  
when during a certaine season, publique  
praier was made, sathan surceased in her:  
so, as he was thought to haue then gone  
out of her againe, and therfore did he this,  
that hee might drowne her, before that  
publique and common prayer should be  
made for her. For when both by gestures  
and words, she made not any significati-  
on, as if she had beene long possessed, and  
had exempted carefulnesse and doubtful-  
nes from all persons, and had made them  
secure, she said shee woulde goe wash her  
handes, at the little Riuer which ran by  
that house: whether, when shee came, by  
and by sathan caried her, & cast her head  
long into that place, whereas was a most  
deepe streame, and so in the twinkling of  
an eye drowned her, which thing manie  
men amongst vs doe knowe. These and  
such like calamities, deserue wee often-  
times

A maide  
possessed, &  
by sathan  
drowned in  
this Au-  
thors time.



## Good and Euill Angels. 30

times by our ingratitude, when we render not thanks vnto God, our most mercifull Father, for that excellent benefite of his Angelicall helpe and sauegard.

Therefore know yee, and dailie teach ye and admonish your children, that mankinde is so beloued of our GOD, that hee hath appointed and giuen vnto euery one his Angell, which may protect and direct him, euen from hys Mothers womb. For

Mankind so beloued of God, that he appointed euery one his Angel.

Christ sayth in this daies Gospell. The Angels of them. &c. Heereby hath the Catholique Church, alwaies beleued according to the Scriptures, that each one hath his owne proper Angell, as his ouer-seer, Schoolemaister, guide & Pastor, which may direct and order our lyfe. Touching which matter, reade Basilus Magnus his booke De spiritu Sancto.

And first Gods Worde teacheth vs, that Kinges and Princes haue their peculiar Angelles present with them and protecting them. For Daniell heard the Angell, saying: And now am I come foorth to teach thee, and that thou maiest vnderstand. Againe, Acts. 12. when Peter went out of prison vnto a certaine house, and had knocked at the doores, & that the maid

Kings and Princes haue theyr peculiar Angels. Daniel, 9.

S. Peters  
Angell.

S. Pauls  
rule.

A Sermon of  
maide of that house named Rhoda, had  
told them how Peter stode at the doozes,  
the congregation of Christians which  
prayed in the house, thought and saide, it  
was Peters Angel. Out of which wordes  
may easilie be gathered, that hee had hys  
peculier Angell, and therfore al true Chri-  
stian men haue their proper Angels. And  
therfore in euery place also, when we are  
by our selues, and without moderators,  
it becommeth vs to be chaste, shamefast,  
and modest, as wel in wordes as gestures,  
in honoz of those good Angels, that we of-  
fend them not: as Paule, 1. Cor. 11, teach-  
eth, that women should haue their heads  
couered, and closely attired in the church,  
by reason of the Angels; which are enioy-  
ned and gyuen vnto vs, that they may al-  
waies and in all places gouerne vs, comfort  
vs, defende vs, teach vs, be present with vs,  
and helpe vs. In our Chyld-birth, in our  
iournyng, in all things, and in all daun-  
gers, for all our lyfe long, euen vnto the  
small ende and last parte playing, of the  
race of our dayes, yea, euen vnto the ab-  
solute and ful saluation and glorification  
of vs. Touching which matter, let vs gine  
rare vnto moe testimonies of the sacred  
Scriptures.

In



In Acts Chap. 11. Peter was bound in the prison with two chaynes, and was diligently and carefully kept and watched of the Souldiers, least he should escape away. But what happened? When Peter slept in the night, the Angell came to him, and sayd: Arise, by and by, and straight way the chaynes fell from his hands, and the Angell brought him loose out of the prison, and so the Lord by his Angell deliuered him out of the hands of Herod.

S. Peters  
Angell the  
2. time.

In 5. Actes, when the cheefe Priestes with the Saduces at Ierusalem, had taken and cast the Apostles into pryson, the Angel of the Lord in the night (the doores of the prison being open) brought out thence the Apostles, comaunding them to preach the Gospell vnto the people.

The Apo-  
stles Angell.

Math. 1. Chap. The Angel shewed Ioseph in hys sleepe, that Mary should bee with Childe, not by man, but by operation and power of the holie Ghost, and reuealed the Childes name also, which should be giuen him, viz. Iesus. Also Mat. 2. The Angel againe warneth Ioseph, to flie with the Childe and his Mother into Egypt. And when Herod was deade, the Angell againe came to Ioseph, warning him that hee shoulde returne home out of Egypt.

Maries  
Angell.

## A Sermon of

The sheepe-  
heards An-  
gell.

Luke 24.

Christes  
Angels.

Lots An-  
gels.  
Cornelius.

Lazarus.

Angels at  
the last day.

Egypt into the land of Israel. The Angels also brought the tydings of the Gospell of Christ Jesus vnto the sheepeheards, with great ioy. Luke. 2. And when Christ was risen from death to life, they bare witnes of his resurrection, and were scene of those women. Iohn. 20. Also Luke. 22. When Christ was vpon the Mount Oliuet, in great anguish for our sake, the Angels appeared vnto him, cheering and comfort-  
ing him. In Genesis. 19. Two Angelles brought Lot out of Sodom, to the end that he should not be burnt with those wicked and vngodly persons. In Acts. 10. The Angell of God signified vnto Cornelius, touching Gods grace and fauor, and bids him send for Peter out of Ioppa. Luke. 6. The holy Angels looked for the soule of Lazarus, and caried the same (passing out of his body) into Abrahams bosome.

Undoubtedly, this is a faithfull defence and diligent keeping, that the holy Angels, both in our life, and at our death, are so diligently present with vs, and do also cary away our soules vnto theyr rest.

Againe, in the last day shall Angelles come, with a great sounde of the trompe, and shall gather the Elect from the foure windes, from the height of the heauens, vnto



unto the uttermost bounds thereof. Math.  
24. So also doe holy Angels attend, and be  
present with vs, all the whole course of  
our lyfe time, vntill they carrie vs alto-  
gether, both bodies and soules vnto our  
Lord Christ. Neither are you ignozant,  
howe diligently and feruently in the Hi-  
storie of Zacharias. The Angell of God  
prayed for the Cittie of Ierusalem, and for  
the Cittie of Iudah, That God would bee  
mercifull vnto them, seeing it was then  
the Lxx. yeere of their captiuitie. And I  
pray you (touching our selues that I may  
nowe speake) howe oftentimes for these  
xviij. yeres, had we come into greatest ca-  
lamities of our liues and goods, but that  
God, by those his good Angels, withstood  
and vtterly destroyed, so deadly and bloo-  
die, counsels, enterprises, practises & mis-  
chæuous imaginations, of our aduersa-  
ries against vs, and so hetherto hath, and  
doth defend vs.

But here a question is asked, when as  
good Angels are without ceasing atten-  
dant vpon vs, whether also they are with  
faith and inuocation to be honozed by vs :  
Whether wee ought or may repose our  
confidence in them, call vppon them in  
our necessities, and craue helpe of them.

Whether  
Angels are  
to be wor-  
shipped or  
no.

In

A Sermon of

In the Popedome (as we knowe) that is obserued, and peculier temples or Churches are also builded for them, and dedicated vnto them. But this honour was both vnprofitable and vngodly, instituted and deuised by mans meere election and good intention.

The Scripture teacheth vs, that wee must not repose our hope and confidence vpon any other, but vpon one onelie and true God, and that he is onely to be called vpon in necessities, as indeed the true and most assured helper in all euilles, like as we learne in the first and second commandement. And the Scripture sayth, Ieremie, 17. Chap. That hee is blessed which putteth his trust in GOD. Againe, Dauid sayth in hys seauentie & seauen Psal. The Chyldren which shall bee begotten and shall arise, shall declare vnto the children, that they put theyr trust in God, & not to forget the worke of God, but search forth his commaundements.

But harken, what (as touching inuocation of Saintes) the godly ones in the Church for a thousand yeres, haue helde opinion: least ye surmise that I teach you in this behalfe, any new inuention.

¶ Saint



¶ Sainct *Augustine* writing vpon  
the 96. Psalm, sayth  
thus.



**A**N D giue care (sayth hee) as tou-  
ching holy men, which are lyke  
vnto Angels. When thou findest  
any holy man, the seruant of God. If thou  
wouldest vvorshippe and honour him for  
God he forhiddeth thee: Hee will not ar-  
rogate vnto him Gods honour. He will  
not be as a God vnto thee, but vnder God  
with thee. The holy Apostles Paul and  
Barnabas, did this: They preached the  
worde of God in Lycaonia. When they  
had done myzacles at Lycaonia, the Citti-  
zens of that Countrey brought vnto them  
sacrifices, and would haue sacrificed vnto  
them, calling Barnabas Iupiter, and Paul  
Mercury: but they tooke no pleasure in  
that. **Q**uoulde they not peraduenture,  
therefoze any sacrifices shoulde be offered  
them: because to be compared themselves  
vnto deuils they abhozred the same? No,  
but because they abhozred that Gods ho-  
nour should be giuen to men, theye words  
declare the same, wee suspect them not.  
For the reading of the same booke followe

The doctrin  
& opinion  
of S. Augu-  
stine, con-  
cerning An-  
gels not to  
be worship-  
ped.

Acts. 13.

# A Sermon of

Ibidem.

He citeth  
honor done  
to the Apo-  
stles which  
themselves  
reprehended.

Good men  
honor God  
the Creator  
& not An-  
gels crea-  
tures.

eth and declareth, holwe they wared an-  
gry therewith. Then Paul and Barnabas  
rent theyr garments, and sayde, Men and  
Bretheren what doo ye meane? Euen we  
are mortall men like vnto you.

Marke ye well then (sayth S. Augu-  
stine) after what sort good men doe forbid  
them, which woulde worshipping them as it  
were Gods, & rather desire that one God  
be worshipped, one God be honored, also  
that vnto one God, sacrifice be offered, &  
not to them. Euen so all holy men or An-  
gels, doe seeke his gloze whom they loue.  
To the worship of him, to the inuocation  
of him, to the contemplation of him, doo  
they endeavour to bring and make zealous  
all them whom they lone: him doo they  
preach vnto them, and not themselves,  
because they are Angels, and because they  
are Souldiours, they cannot seeke for the  
glozie of any other, but of their graund  
Captayne: for if they seeke theyr owne  
glozie they are condemned as Tyrants.  
Such a one was the diuel and diuels, that  
is, his Angels: he tooke vpon him honour  
due to God, and gaue the same to all di-  
uels, and filled the Churches of the Pa-  
gans with this honour: made them be-  
leeue in grauen images, and perswaded  
them,



them, that those sacrifices were offered vnto him. Had it not been better for them to haue worshipped holy Angels, then diuels? They aunswere, we worship no wicked diuels, whom yee call Angelles, them we worship, the powers of y<sup>e</sup> mighty God, and mysteries of the great God. Would to God that you were disposed to worship them, you should of them easily learne not to worship them. Harken vnto the Angell which teacheth concerning the same matter, he taught a certayn Disciple of Christe, and shewed him many myracles, in the Reuelation of Iohn. But he, the same Iohn, after a certayne myracle of a vision shewed vnto him, was affrayde, and fell downe at the angels fete. And that Angell, who sought not any thing, but the glorie of his Maister, sayd: Arise, what doest thou, worship him, for I am thy fellowe seruant and of thy bretheren. What then my brethren? (saith S. Augustine) Let no man say, I feare least the Angel be angry with me, if I worship him not for God: then hee is angry wyth thee, when thou wouldest worship hym. For hee is a good Angell and loueth God. Thus farre sayth Sainct Augustine, in Psalm 96.

Reue, 22.

S. Iohn reuencing an Angel which yet refused the same.

A Sermon of

¶ The same Doctor in his booke  
*De vera Religione* Cap. 15. hath  
these wordes.



Angelos honoramus. Cha-  
ritate, non seruitute, &c.  
We honour the Angelles  
with loue and not seruice,  
Neither do we build them  
Churches: for, they will not haue them-  
selues so honoured of vs: because they  
knowe that euen we our selues, (if we be  
good and godly personnes,) are the tem-  
ples of the mightie God. Truly, is it  
written therefore: that man is forbidden  
of the Angell, not to worshippinge him, but  
one God, vnder whom hee was euen sel-  
low seruant with him. These also are S.  
Augustines words, which as yet the Ca-  
tholique Church hath not reiected: for  
they are grounded in the Scriptures, or  
with most firme testimonyes of Scrip-  
tures established, as you heare. Although  
the aduersaries, notably, nay wickedly  
cloake, & couertly deale with these words  
of Augustine. And surely they are wise,  
when they endeouour to mayntayne that  
they vngodly error heereby. For these  
wordes,

1. Cor. 3.  
2. Cor. 6.  
Ephes. 2.  
Acts. 17.



woꝝds to discouer theyꝝ erroꝝ, and do re-  
proue them of wickednes & vngodlinesse.  
The Scripture teacheth vs, that there is  
one onely Mediator between God and vs  
wretched mankind: namely, Iesus Christ,  
vnto whom in all necessities we may run  
foꝝ succour. By whom with confidence, we  
may haue accesse vnto the Father. Ephe. 2.  
And by whom wee ought to looke for as-  
sured helpe of the Father. What then goe  
we about, what mischiefes moue vs, what  
vngodly curiosity compelleth vs, that we  
are not contented with the woꝝd of God,  
and sacred doctrine, in the rule of our  
sayth and Religion.

But this must wee knowe. That An-  
gels entyzelie and from our harts, are to  
be loued of vs: as our watchmen oꝝ safe-  
keepers, and speciall friends, and as our  
coheyyes of eternall saluation: and that  
whiche of their ministry oꝝ preaching in  
God. The same God, our most gracious &  
louing father, is in the to be prayled, and  
glorified. And that vnto him, wee ought  
to render speciall and perpetuall thanks,  
foꝝ so wonderfull and enerlasting bene-  
fits: foꝝ that (vnto vs wretched sinners  
which are enforced all our life longe to  
dwell in thys wicked and vngodly world,

How An-  
gels are to  
be beloued  
of vs.

How thank  
full wee  
ought to be  
vnto God  
for his An-  
gelicall pre-  
seruation.

amongst diuels and the members of Sa-  
than, swozne against vs, & altogether ad-  
dicted vnto him, ) hee hath boughsased to  
deliuer and enioyne so firme, so stronge  
defence and helpe, of most noble Angeli-  
call creatures, to bee pzesent and ready  
at hand with vs, cuen from our Mothers  
wombe, vntill the ende of our lyfe, whych  
may defend vs, helpe vs, gouerne all our  
actions, and moderate our determinati-  
ons and enterprises, wherby they may at-  
tayne vnto a happy and blessed ende. And  
that in the last day, they may at length,  
bring vs vnto Iesus Christ our Lord and  
God. For if by dnetic, we ought to render  
thanks vnto God in his creatures, which  
for our sakes hee created and pzeserueth:  
howe much moze ought wee to render  
thankes vnto him, for the ministerie and  
helpe, of his most excellent creatures An-  
gelicall :

The Au-  
thors con-  
clusion in  
the kinde  
Exhortatiue

Therefore you shall doe very well, to  
teach and admonish ybur Childzen and  
families diligently: both early and late,  
with great godly zeale, and deuotion of  
mind, & in most reuerent manner, to ren-  
der thanks vnto our faithfull God, for all  
his blessings, but chiefly and specially for  
the helpe & sauegard Angelicall. And that  
they



they may diligently pray, that he woulde auert, with draw, and call them away, euermore on the day time and in the night, by those his heauenly Messengers and Ministers, those good Angels, from their sins: And that he woulde vouchsafe, mercifully to protect and preserve them, from daungers of body and soule, whereinto euill Angels endeuour to cast them down.

This thing to doo, our most mercifull

Lozde and God Iesus Christ

graunt, who be blessed

for euer. A-

URBANVS men. RHEGIUS.

FINIS.

¶ Prayer vnto God for the assistance of his Angelicall powers, in the prosperous preservation of thys our mortall race.



Almightie and eternal God which by thy worde and holy spyrit, hast created all things in heauen, in earth, and in the Waters vnder the earth, visible and inuisible. Which  
C. iij. by

## A Prayer.

Psal. 104.

by thy holy Prophet Dauid, art sayde To make Angels thy Spirites : and thy Ministers a flaming fyre. Signifying thereby, that for the good Childzen of God, thou ordayne good Angels, and for the wicked of this world, thou ordayne evil ministers, to make them to know, that thou hast power onely to saue or consume, whom, where, and when thou wilt. I a most sinfull soule, the Childe of Adam, by sinne subiect to thy wrath : but in thy Sonne Christe Iesus, by his redemption and merite, the adopted Childe of Grace, doo humbly and hartily beseech thee, for the same thy Sonne Christe his sake, my Redeemer, by thy holy spirit to regenerate & illuminate my soule, to purifie my heart and inward man, to pardon the frailtie of the outward man, and accept the poore prayer of a penitent sinner. Which I make not onely for my selfe, but for all thy chosen Childzen of Israell : vnto whom (passing through the Seas of this transitorie and troublesome life) thou sayest : Behold, I send mine Angel which shal go before thee, and keepe thee in thy way, & bring thee vnto the place that I haue prepared for thee. Meaning by the Land of promise heere on earth, thy eternall kingdome

Exod. 23,



dome of heauen. Vnto the which lande of promise on earth, as thou by y guid of thy good Angel, broughtest those Iraelites, whē thou sauedst them, and consumedst theyr enemies: so I beseech thy great goodnesse, to graunt the guide of thy good Angell vnto me, & to so many, as Seeking thy king-  
 dome & the righteousnes thereof, do gladly trauell in our vocations, to thy honour and glozy. And bouchsafe also of thy gracious prouidence, to turne from vs all those euilles, which wee most righteously haue deserued, in the wayward iourneying of our vnwillingnes to serue thee. Conduct vs in all assayes, wyth the guydance of thy good Angel, as thou diddest thy holy seruant Tobyas, by the ministry of Raphael: to vanquish all tēptations of sathā and his members, to heale all infirmityes of body or mind, and to ouercome all kind of calamities in this life. Graunt me and all thy chosen Childzen, repentance of our sinnes, amendment of our liues, & plant in vs thankfulnessse for all thy benefites whatsoeuer, that with holy Raguell wee may continually say: Thou O God art worthy to bee praysed with all pure and holie prayse: Therefore shall all thine An-  
 gels with thine elect, prayse thee for euer.

Math. 6.

Tobyas. 5,  
6, 7,

Tobyas. 8,

And

## A Prayer.

And as wee in England, haue thus many  
yeeres by thy free mercy, abundant grace,  
and heauenly pꝛouidence, bene pꝛeser-  
ued and pꝛotected ( from the malice and  
mischiefe of Sathan, and his malicious  
spyzites ) vnder the blessed gouernement  
of our most gracious Soueraigne Ladie,  
Queene Elizabeth, enuironed with the  
heuenly helpe of thy holy Angels: so wee  
most humbly and hartily beseech thee,  
as our honorable Hester, diuine Debora,  
ioyfull Iudeth, and deercly beloued Da-  
niell, To heare her Prayers, make her  
more and more beloued of thee, restore  
Still thy mercie vnto all vs her subiects, and  
let all our sinnes be put out of thy remem-  
braunce. And graciously also graunt, that  
if at any time heereafter, the malignant  
Sathan, or his Angelies of darknesse, in  
that Popish, Turkish, and heathenish  
Persia, or others, withstand thy good Ga-  
briell any season, in this temporall and  
transitorie life: That then it woulde  
please thee, to ayde and assist him with thy  
most mightie pꝛesence and power of our  
Messias, the true Michaell, euen Christ  
Jesus, thy sonne that chiefe Prince and  
head of Angels, As a double power to  
strengthen thyne Elect, and assure them  
of

Daniel.6.

Daniel.10.

1.Iohn.4.



of thy loue towards them. Finally, for  
 that it hath pleased thy gracious goodnes,  
 of late dayes, both heere amongst vs, and  
 in other Countreys about vs, To haue  
 the true iudgements of good and euil spi-  
 rites knownen, according to thy heavenly  
 Reuelations, by thy holy Spirite long a-  
 gone fore-signified. Seeing thou hast gi-  
 uen vnto the good Angell of thy Church  
 at Philadelphos, which hath kept the *Reue. 7.*  
 Worde, and hath not denyed thy name.  
 (Those of the Sinagoue of sathan, which  
 sayd they were Iewes and were not,) ma-  
 king them to fall downe at the feete of  
 thyne Elect, wee render all humble and  
 heartie thanks vnto thy diuine Maiestie  
 therefore, beseeching thee of thy manifold  
 mercies and abundant grace, to continue  
 thy loue towards vs, that wee neuer  
 hencefoorth want the same. So as thou *Ibidem.*  
 wouldest preferue vs, and all thy chosen  
 from the houre of temptation, which  
 shall come vppon all the worlde. That  
 when it seemeth good and gracious vnto  
 thee, to shorten the dayes of this trouble,  
 some last age, for thine Elect sake, when *2. Thess. 4.*  
 thy Sonne our Sauour shall come with a  
 warning, and with the voyce of thy Arch-  
 angell, and with the trompe of God, shall  
 descend

## A Prayer.

1. Thess. 1.

Math. 24.

Ibidem.

Reue, 7.

descend frō heauen : when the Lord Iesus shall bee reuealed from heauen , with the Angels of his power. **That is ( as our saviour Christ sayth, )** When the Sonne of man shall come in his glorie , and all hys holy Angels shall come with hym , and shall sit vppon the seate of his glorie, and gathering together all that slept in the earth, summoned befoze him at the generall iudgement , shall seperate the good soules from the bad. **That then it woulde please thee of thy manifold mercyes and infinite graces,** To make vs of the number of those thy chosen sheepe , standing on his right hande, **Unto whom the same thy sonne , then will say ,** Come yee, the blessed of my Father, possesse yee the kingdome prepared for you , from the beginning of the worlde. **Where, in the societie of all those Angelles and Elders about the seat of thy sacred throne , worshipping the Deitie in Trinitie , wee may incessantly sing that heavenly Hymne, Blessing, and Ritches , and wisdom, and Thankes , and Honour , and Power , and might, be vnto our God for euer and euer. Amen.**

R. R.

A





¶ A Thankes giuing to God for  
the sauegarde of his holy Angels  
ouer vs.

WE render thanks Creator chiefe to thee,  
for that thou hast ordained thy troupe so pure  
Of Angels, which thy ministers must bee,  
as flames of fire to guard thy seruants sure.

Which glittering with the beames of thy cleer light,  
do see thy face with theyr most gladfom eyes :  
And heare thee speake which art the fountain right  
of wisdom; whence their solace dooth arise.

And neither doost thou idle these permit,  
nor all in vayne to wander heere and there :  
Amids the heauens where they abide, nor yet  
with wauering winds, to sport themselues each  
(where.

But thou commaundest these Christs associates,  
should present be to maintayne and defend :  
All congregations godly, and their states,  
thy Lawes to learne, and honour which pretend.

For

A Thankes-giuing  
For why? the furious irefull Serpent fell,  
that boyleth hatred in his rancorous brest:  
Which first was cause of sinne, of death, and hell,  
turmoyles himsele thy Tents for to subuert.

To houses heere, and Citties there, he now  
to Churches eke and Nations giues attempt:  
All Monuments quite for to ouerthrowe,  
of thy Lawes, and good life to exempt.

But in meane time the troupe of Angels bright,  
their Captaine chiefe which Christ do imitate:  
Do garde vs safe with diuine power and might,  
and doth repress the raging Serpents hate.

The Angels Lot in Sodome did preserue,  
the man of God (Eliseus by name) \  
By Angels kept was saued from hazard,  
and feared nought the warlike broyles vntame.

In safetie slept Daniell the Prophet, when  
with Angels garde enuironed was he:  
So with these his Seruants God dooth euer then  
preserue all things that to vs proper be.

This benefit therefore Creator deere,  
with one accord in thee we celebrate:  
To thee our Angels and Melodious queere,  
together singing thanks shall decantate.

And



A Thankes-giuing.  
And in thy Church most hartily pray wewill,  
thy watchfull Angels vnto vs to send:  
And to thy people which imbrace would still,  
thy Sonne his Gospell vnto the worlds end.

Amen.

*FINIS.*

R. R.

2. Cor. 10.

Gaudentes, in Domino gaudeamus.

Reuel. Cap. 16. ver. 1.

Amen, Alleluyah, Saluation and Glory  
and honour, and power be  
to the Lord our  
GOD.



**TITLE** *An Homely*

*Good and Euill An*

**AUTHOR** *Regius, Urba*

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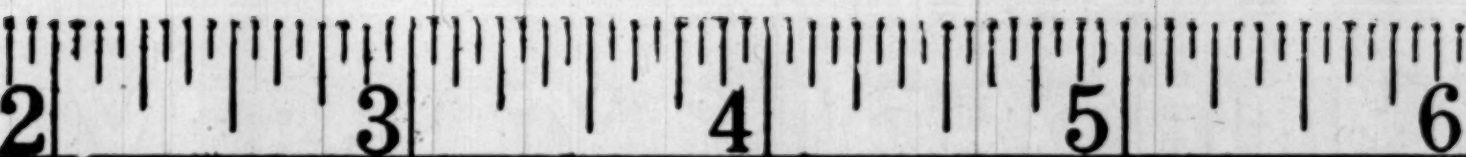
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